YOUTH'S MISCELLANY.

THE WANDERER RECLAIMED.

On the 9th of August, 1808, the day on which he completed his twentieth year, ADONIRAM JUDSON commenced a tour on horseback through the Northern States. His departure from his father's house was marked by painful circumstances. He went not forth, as formerly, accompanied by the cheerful blessing of his parents; for he had turned their fond hopes into bitter grief and humiliation. Urged by his natural ingenuousness, or by that pride of character which scorned to appear other than he was, he had taken an opportunity, before leaving home, of disclosing his infidel sentiments to his father. The blow seems to have fallen on the excellent man wholly without preparation; and it awoke all the emotions of disappointed pride, injured affection, and pious grief not unmixed with anger, which might be expected from his character.

He had still every reason to expect that his son would attain some conspicuous station in the world's eye; but the moment which told him that the object of his ambitious love was an apostate from his God, turned the garnered hopes of twenty years to bitterness and anguish. Probably, however, the tone of authoritative rebuke was not the one best adapted to influence such a mind. The prayer in which the father's heart poured itself out at the domestic altar, on the morning of his departure, the look of trouble on that father's countenance, and the silent tears of his mother, as they bade him farewell, were much more dangerous to his new philosophy. Its armoury furnished no defence against weapons like these. Pride, indeed, forbade his yielding to their influence; but they fastened themselves in his heart, and went with him in all his wanderings. Thus they parted in mutual pain; the son to dissipate his uneasiness, if he could, in the excitement of new scenes and pleasures; the parents to weep and pray for him in that home which his error had so unexpectedly and so sadly darkened.

After visiting several of the New England States, he left his horse with an uncle, a clergyman in Sheffield, Mass., and proceeded to Albany. Thence he took passage for New York, in the Fulton steamer, then starting on her second trip down the Hudson. It was a trip rich with pleasure to his sensitive and cultivated mind. The new revelation of beauty furnished by the grand river scenery, comparatively little known at that time, stamped itself upon his fancy, with a force which all the changes of his subsequent life could not obliterate.

In addition to the general objects of this visit to New York, Judson had a special errand,—that of acquainting himself thoroughly with theatrical life, and the regulations of the stage, in case he should conclude to adopt dramatic authorship as his profession. For this purpose he attached himself, for a time, to a theatrical company,—a connection which must have furnished sufficiently striking contrasts with his previous life.

From New York he returned to Sheffield for his horse, with the intention of extending his journey in a western direction. The story of the next two days is among the most striking in the history of religious conversion. At his uncle's he found a young clergyman who was supplying the pulpit in the minister's temporary absence. Whether he was aware of the full extent of Judson's unbelief is not mentioned; but finding that he was not a Christian, he took the opportunity to urge upon him the importance of personal religion, with a tender, gentle earnestness, which greatly affected him. Under this softening influence, he left his uncle's house, and pursued his journey through one day. The solitary ride was favourable to the continuance of serious feeling; and the impressions of the morning were not yet wholly dissipated when he halted, for the night, at a country tavern. As the landlord showed him to his room, he apologised for placing him next door to a young man who he feared was in a dying condition. With a stoicism which we must believe was more than half assumed, Judson assured him, with an expression of pity for the sufferer, that, so far as he himself was concerned, the proximity was a matter of entire indifference. But such philosophy demands admiring witnesses, and his vanished in the silence and darkness of his solitary chamber. He could not sleep. The sounds from the sick room fastened on his ear, and suggested the most agitating reflections. Was the dying man prepared for the change which awaited him? He blushed, as he felt the prejudices of childhood again creeping over him. Prepared! What preparation was needed for an eternal sleep? But still the question would return, Into what scenes is his

spirit about to pass? The landlord had spoken of him as a young man. Was he, like the faithful friend whose warnings of yesterday were yet fresh in his mind, a Christian; or, like himself, a sceptic, the source of unutterable sorrow and anxiety to pious parents? What were the feelings of the dying youth, in this testing hour? What would be his own, in a like situation? Suppose he were now stretched on the bed of death, could he look with philosophic calmness towards the final moment, sure that the next instant his soul, with all its capacities for joy and sorrow, would have gone out like an extinguished taper? Ah! there was a shuddering in that soul, which prophesied of a future, a future of conscious bliss or woe, a future of righteous retribution!

He tried to rouse himself from these childish terrors, by recalling the arguments which once had seemed so convincing. He thought of his deistical friends, and asked what they would think of such weakness. Especially the witty and sagacious E——, his dearest friend, his master in the philosophy of reason; what would he say? The poor youth cowered in his bed, as he imagined the pitying smile and the keen shafts of ridicule with which that firm mind would meet such nursery superstitions.

But all would not do; and through the whole night his spirit was tossed upon a restless sea of disquietude and doubt. Daylight proved a much more effective ally of reason. The cheerful dawn banished these midnight spectres as by a spell; and the young philosopher sprang up, relieved, reassured, and ready to smile at the tricks which fancy can play the wisest in the dark.

On leaving his room, he went immediately to the landlord, with kind inquiries after the sick man. "He is dead!" was the reply. "Dead!" "Yes, he is gone, poor fellow; the doctor thought he could not survive the night." "Do you know his name?" "O yes; he was from Providence College,—a fine fellow; his name was E——."

Where now was reason and philosophy? Those few words had struck away their very foundations. Judson made his way back to his own room, where he spent several hours in a state of wretchedness, bordering on stupefaction. The words, "Dead! Lost! Lost!" rang continually in his ears. He needed no arguments to convince him that the doctrine in which he had trusted was a lie. Every instinct of his awakened soul bore witness that, after death, there is a dread beyond, into which his miserable friend had entered, and on whose slippery brink he himself stood, just ready to follow. When at length he again mounted his horse, it was not to pursue his journey westward. Humbled, broken hearted, almost despairing, he had said in his heart, "I will arise, and go to my father!" Filled with indescribable yearnings for the counsel, prayers, and tender sympathy, which might bring a healing balm to his wounded spirit, he turned his horse's head towards Plymouth, and, after a most sorrowful ride, presented himself, unexpectedly, to his parents. The overwhelming surprise, gratitude, and joy, with which they learned the cause of his return, and the welcome with which they met the downcast wanderer, may easily be imagined. He returned not, indeed, as a Christian; but surely there was joy in heaven, as well as on earth, over that contrite sinner, crushed under a sense of guilt, and humbly inquiring for the way of pardon and salvation.

From the "Earnest Man."

And this young wanderer from his father's house, afterwards became an apostle to Burmah, giving to its millions of atheists the word of the living God.

HAPPY DEPARTURE OF A YOUNG CHRISTIAN.

Emily Ann Ellis the subject of the following sketch, was the eldest daughter of a Baptist Minister, who was born in the year 1842, and died, March 21st, 1861, in the eighteenth year of her age.

Her early history was not distinguished by any incident of a remarkable character. She was always an amiable child, and down to the latest period of life it was said by those who were acquainted with her, "It was impossible to know her without loving her." Not one instance of disobedience to her parents can be brought to mind. She was naturally of a lively and cheerful disposition, and manifested much affection towards those whom she regarded as her friends.

At a very early age she was the subject of convictions of sin in the sight of God, but these feelings continued to depart and return until she heard a sermon preached by her father from the words "Prepare to meet thy God"; a deep and abiding impression was then produced, which resulted in the surrender of her heart to the Saviour, and in the fourteenth year of her age she was baptized and received into communion with the Church of God.

Previous to her decision for Christ she conducted a class in the Sabbath-School, a work in which she greatly delighted, and having declared herself on the Lord's side, it was evident that all her energies were employed in endeavouring to do good unto others, but more especially to the children of her charge; and in addition to the instruction imparted to them in the class, a correspondence was carried on with several of the elder girls by letter, in which they unfolded the state of their minds, and received suitable replies; the letters were of the most cheering character, affording ample proof that the Holy Spirit was powerfully working upon the minds of the members of her class. But her exertions were not confined to the Sabbath-School; the distribution of religious tracts was a favourite employment. She would also visit the cottages to read the Scriptures and pray with the inmates, and living witnesses testify that she led them to the Saviour.

She grew so rapidly in height that great fears were entertained that her bodily strength would be most seriously affected thereby, and so it proved. Her health gradually gave way, and notwithstanding means were employed for her restoration by change of air, and medical skill of a high order, it became evident that her days on earth would soon terminate. Amidst all her weakness she was submissive to the will of her heavenly Father, and begged of her friends to pray that she might have patience while waiting for the rest of heaven.

When the Lord is about to remove his saints out of the world early, they often advance rapidly in the experience of divine things, and the fruits of the Spirit ripen fast as they draw near to the close of their earthly existence. So, as the setting sun of dear Emily's mortal life approached its horizon, her spiritual faculties enlarged, and she exhibited the character of a long experienced believer.

It was now evident to those in attendance upon her that she was fast sinking. For a short time her mind was beclouded, but soon she was enabled to say, "The cloud is all gone. Precious Saviour!"

On one occasion while the 14th chapter of John's gospel was being read to her, and the verse mentioned, "In my Father's house are many mansions," she joyfully exclaimed, "Ah, that's it, that's it." She was soon expecting to be admitted into the blessedness there referred to; and the next day she was with her Saviour. About two hours previous to her departure she said "I am quite happy." At midnight a fit of coughing came on by which a blood vessel was ruptured, and in a few minutes after, the immortal spirit took its flight to the abode of the blest, and "her sun went down while it was yet noon." Blessed be God, she did die "in the Lord," and all the rest is sure as His eternal word has ever been. Her mortal remains were deposited in the same grave with those of her beloved mother's. They both now sleep in Jesus, and therefore the survivors who loved them are not sorrowing as those without hope, for as they believe that "Jesus died and rose again, even those who sleep in Jesus will God bring with Him."

Since beloved Emily's departure, amongst her papers have been found a private journal, the existence of which was not previously known, and no human eye but her own had looked upon its pages. Many extracts cannot be given for want of space, but a few will suffice to shew the state of her mind.

The first entry in this journal is dated April 1, 1857. "This day felt very comfortable, made a public profession of Christ by baptism; could not but reflect upon the strength I had given, for my own strength is perfect weakness; much did I wish that one of my class was with me."

April 4. "Felt comfortable. Thought of the sabbath and prayed that I might be in the Spirit on the Lord's-day. Enjoyed much communion with God."

April 5. "Attended the sabbath-school. Taught from the parable of the "ten Virgins," trust some good has been done. In the afternoon was much tempted. Partook of the Lord's Supper for the first time, and was received into Church-fellowship. O that I may go on my way rejoicing, be kept faithful to the end, and discharge my duty as a Member of Christ's Church."

April 6th. "Much engaged in worldly concerns, but I trust my affections are not on earth but on things above. I was tempted once very much, and did not look up to God for strength,—therefore yielded; O that I may watch more."

April 12th. "Very comfortable, attended sabbath school, taught from Matt. xxii. O that the children may serve God in their youth. Enjoyed the afternoon very much; heard a sermon on the Resurrection; may the Lord bless me and make me fit for the resurrection at the last day."

April 19th. "This sabbath I enjoyed the morning very much; heard a Sermon on Faith. Sat with the children in the afternoon. May I reduce to practice what I know."

July, 1858. "I have not recorded the Lord's dealings with me a long time. To my sorrow I have grown cold, very cold in his service, and felt little or no inclination to the ways of God or prayer. This year

I have been deprived of an earthly parent, my dear Mother; from experience I can say there is no one like a Mother. O Lord, kindle a flame of sacred love in this cold heart of mine; may I for the future enjoy thy presence above all things, and feel great love to thy ways."

The prayer contained in the last entry was certainly answered, for Emily became more than ever zealous in the Saviour's cause; her delight was in doing good; the letters sent to her friends breathed the spirit of holiness and love, and led those who knew her best to say "that her experience and her character were far riper than her age."

Her illness, with one brief exception, was greatly relieved by a clear and steady prospect of future blessedness, and those who dearly loved her, while regretting the removal from their midst of one so lovely and amiable, are nevertheless cheered by the thought that dear Emily was one of the Saviour's lambs, and therefore is now and ever will be with the Lord in his kingdom of glory; she did what "she could" to promote his honour while living, and the gracious approval is now bestowed.

Let my youthful readers learn the importance of being prepared for an exchange of worlds, by the fact that when dear Emily publicly professed her attachment to Jesus she was possessed of youthful bloom, and not the slightest indication was apparent of failing health; but exactly four years after her baptism she was consigned to the grave, and just the same length of time after admission into the Church her funeral service was delivered. Surrender then dear young friends immediately your hearts to the Saviour who died for you; employ all your powers to the enlarging of his Kingdom and live daily under the influence of that holy religion which will

"Fit you for declining age,
Or for an early tomb."

THE MISSIONARY'S WIFE TO HER HUSBAND.

Not through the quiet shadows of our vale
Have I pursued thy path—thy God's and thine;
Not where the violet rises on the gale,
Not where the green fields in the summer shine.

White was our little dwelling, and around
Where kindred ancient friends and countrymen;
Not often did it know a ruder sound
Than when the childlike brook laugh'd through the glen.

We left our country, and we left our home,
For other stranger lands beyond the sea,—
Thou at the bidding of thy God to roam,
Strong in thy faith, and I to follow thee.

The wild woods heard our voices, and the name
Of the Redeemer—till that hour unknown!
Praises and prayers amid the desert came,
Stirring its depths with their eternal tone.

Has not the rosy morning heard our hymn,
Heralding in the labours of the day?
And when the twilight's purple shades were dim,
Our tasks were closed, with words that praise and pray.

Be this the omen of all coming time,
To spread THY WORD from rise to set of sun—
Till the One God be known from clime to clime,
And the great work of Christian love be done.

L. E. L.

THE

BAPTIST REPORTER.

FEBRUARY, 1862.

REVIEW OF THE PAST FORTY YEARS.

Our regular readers will have in remembrance that "Forty years ago," was the subject of the leader of our last number for the past year. Permit us to remind you, and also inform our new readers, of some of the facts to which we then referred.

We then stated that in 1821, Robert Hall and John Foster, were living; and Carey and Marshman were pursuing their mighty labours. We referred to the state of our colleges, missionary societies, places of worship, and periodical publications.

We find, on re-perusing what we then wrote, that we made one omission. We mentioned the publication of the *General Baptist Magazine* in 1798, and the *Baptist Magazine* in 1809; but we omitted to notice "*Rippon's Baptist Annual Register*," which should have had priority of both. For although it was not a monthly magazine, yet it was a periodical. The "Index" tells us that the volume is "For 1790, 1791, 1792, and half of the year 1793." But where one year ends and the next begins we can scarcely ascertain. The contents consist chiefly of letters and breviates of baptist associations in England, Wales, and America, with obituaries, and notices of new books. We ought to have had all this in recollection, for in the *Reporter* for 1852, we made some curious extracts from its pages.

Having referred to this unintentional omission, we now proceed to our task of reviewing the proceedings and progress of the baptists during the past forty years, that is, from 1821 to the close of 1861. We do not, however, intend to refer to dates, or statistics. Our first remarks will be of a general character.

The peace which resulted from the decisive conflict on the gentle hills of the open fields of Waterloo, was not immediately followed by the beneficial effects that were then expected. The enactment of a corn-tax, with scarcity of work and low wages, led many of the working classes to seek redress by illegal means, and they were put down by spies and soldiers, and coercive Acts of Parliament. Then came the Queen's trial; but the people rose in her defence, and George IV. and his subservient ministers were defeated. The Queen soon died, and in a few years the King, unregretted by all, and despised by many, went down to the grave, and

William IV., his next brother, reigned in his stead. The hopes of the nation were now directed to "Reform." The Tories, led on by the Duke of Wellington, opposed the movement; but the people, who had ascertained their own power during the trial of the Queen, again put forth their strength, and the conqueror of Napoleon quailed before the voice of public opinion. Parliamentary, municipal, social, and financial reforms, were the results, while peace with other nations left the people at liberty to pursue their avocations in confidence. Most of the events we have noticed took place during the first fifteen years under review. The advances made during the next twenty-five years, in all that constitutes the well being of a nation, are familiar to us all, and they are such that the history of the world cannot furnish a similar instance of progress.

Our readers will perceive that we date our advancement as a nation, from the enlargement of our civil and religious liberties, which under the reign of our beloved Queen have been perpetuated and extended.

During the reigns of the four Georges', the Dissenters were only tolerated. Acts of indemnity had to be passed on the meeting of Parliament to protect them from penal statutes yet in existence. It was not until the "Test and Corporation," and other repressive acts, after a hard struggle, were repealed, that the brand of degradation was removed from the brow of the Dissenter, and he stood up in all the conscious dignity of a freeman in the land which his ancestors had nobly aided to rescue from that "Babylonian woe," with which the treacherous Stuarts attempted again to curse the nation.

From the commencement of the present century to the close of the great war in 1815, and on to the ascension of Victoria in 1837, the dissenters, among whom we include the baptists, were quietly making slow but steady progress, faithfully preaching the gospel to their congregations, cherishing and enlarging their schools and colleges, and establishing their missions at home and abroad. In the great struggle for the freedom of the slaves in our Colonies they were among the foremost in the contest; William Knibb, and his colleagues, the baptist missionaries in Jamaica, never ceasing their intrepid advocacy until the act of entire emancipation was consummated. They were also found among the most earnest advocates of the repeal of the Corn Tax.

The peculiar principles of the baptists being founded on the spiritual nature of the kingdom of Christ, and individual profession of faith in him, in opposition to state-made and hereditary religion, their ministers and leading members were found, with but few exceptions, among the earliest advocates of the separation of the church from the state. The agitation of this important matter was followed by the appearance of a remarkable essay, from the pen of a distinguished evangelical clergyman—a Queen's chaplain—who ultimately offered himself for christian baptism, and who became, and is yet, the pastor of a baptist church. This circumstance excited much public attention, and resulted in a more favourable consideration of the principles of the baptists. We might also briefly mention the celebration, in 1842, of the Jubilee of the Baptist Missionary Society at Kettering, in which town it was originated, as bringing before the public the labours and successes of its devoted agents.

During the period under review the British baptists have commenced missions to Western Africa and China; and in connection with their missions have formed a "Bible Translation Society," and a "Young

Men's Missionary Association." Their "Home" and "Irish" Missions have steadily pursued their useful course. Their colleges too, for the instruction of candidates for the ministry, have met with increased support. That at Bristol maintains its ancient reputation—the Stepney has been removed to Holford House, Regent's Park—the Bradford has found a new and handsome habitation at Rawdon, near Leeds—the Abergavenny has been removed to Pontypool, and a new one formed at Haverfordwest—and the General Baptist, after several removals, has found a settled home at Chilwell, near Nottingham—a new college has also recently been established at Glasgow. New Hymn Books have been compiled and published in both sections of the body; and as to the monthly periodicals, why, their name is "legion," or "Gad," for behold "a troop cometh."

The numerical increase of the baptists in England and Wales—in the Principality especially—is very cheering. Even in popish Ireland and presbyterian Scotland there are now hopeful signs of progress.

We referred, in our leader for December, to the old barn-like meeting-houses of our forefathers in out of the way places. We now see handsome baptist chapels rising every year in eligible positions in towns and cities; whilst the "Metropolitan Tabernacle," built by the friends of a young baptist minister, the Rev. C. H. Spurgeon, is one of the most conspicuous objects of the great metropolis.

We have thus taken a rapid glance at our onward progress. We have done so, we trust, in no boastful spirit, or from a desire to depreciate others. Indeed others may have made equal or greater advances. Our design has been simply to encourage our own brethren, that, thanking God and taking courage, they may gird themselves to renewed conflict with the powers of darkness; and, like their noble fathers, be valiant for the truth of God in opposition to the authorities and traditions of men.

THE LATE PRINCE CONSORT.

THE remarks we made on the unexpected and affecting decease of His Royal Highness, in our last number, were written on the day of his funeral, our hearts saddened as our ears listened to muffled bells

"Swinging slow with sullen roar,"

to tell a nation's grief for a great and irreparable loss.

The funeral took place on Monday, December 23, the day before that on which "Christmas Eve" is usually welcomed with gladness and joy at thousands of British firesides. But the Christmas of 1861 will never be forgotten by the present generation, because of the gloomy shadow which was cast over it by this mournful event.

Only a select number were permitted to witness the funeral ceremonies of the departed Prince. But amid a nation's tears and lamentations, his mortal remains were conveyed to the royal vault. On that day England's shops were closed, and its sanctuaries opened. Decent mourning met the eye in every direction; voices spoke in subdued tones, and with tender accents; bells solemnly tolled; the wheels of business made an awful pause; each man looked as if he had lost a friend, and each

woman as if she were bereaved of a brother.

It being the expressed wish of the Prince Consort that his funeral should be private, this desire was complied with, so far as was befitting the husband of the most illustrious lady in the world; and this comparative privacy was much more in keeping with the nation's heart-felt grief than gorgeous decorations and pompous obsequies. Precisely at twelve o'clock the first mourning coach began slowly to move from beneath the Norman gateway of Windsor Castle; and at five minutes to one the coffin was lowered into the "deep black aperture" of St. George's Chapel; when a herald, with deep emotion, rehearsed the prolonged titles of the deceased Prince. The Prince of Wales with great difficulty was enabled somewhat to restrain his struggling emotions till the moment when he stood with hands clasped looking after the coffin down into the vault, when a rush of tumultuous thoughts burst open the flood-gates of the heart; he wept, hid his face, and was slowly led away by the Lord Chamberlain; while little Prince Arthur, who had been crying and sobbing bitterly, was now quite composed.

There for the present, in darkness and silence, the coffin is left, until the completion of a mausoleum to be erected hereafter. Death levels all distinctions, and even the "High and Mighty Prince" Consort there, in effect, says "to corruption, Thou art my father; to the worm, Thou art my mother."

"The glories of our birth and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hand on kings;
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade."

Soon after the lowering of the coffin down into the vault, a Queen's messenger brought from Osborne to Windsor three little chaplets of moss and violets, wreathed by the three elder Princesses, also a bouquet of violets, with a white camelia in the centre, sent by the widowed Queen. These beautiful mementoes unseal founts of emotion that had remained untouched by all the heraldic insignia of the decorated coffin, and once more we feel that—

"One touch of nature makes the whole world kin."

We confidently affirm that there is not a heart that beats in a British bosom that could restrain the instinctive prayer that the "Husband of the widow, and Father of the fatherless," would greatly strengthen the widowed Queen and her sorrowing children in this affecting bereavement.

The service at St. George's Chapel was very impressive. The officiating clergyman was evidently labouring under deep emotion, and could scarcely articulate the solemn words of the ritual. One of his Royal Highnesses yagers, a fine stalwart man, was so affected that he staggered under the weight of his grief, which he could not repress, and nearly fainted when he saw the coffin descend out of sight.

In respect to the religious life of the late Prince Albert, we have necessarily but scanty detail; but a life so benevolent, virtuous, philanthropic, and unblemished, undubitably indicates a good heart, as certainly as a tree is known by its fruit. It is stated in the letter of a nobleman who attended him to the last, that "the Prince continually repeated on his death-bed that hymn,

'Rock of ages, cleft for me?'"

His veneration for the Bible was exemplified in the motto he selected for the London Royal Exchange, "The earth is the Lord's, and the fulness thereof." The chaplains of the Royal household bear their testimony that the more faithful their sermons the more the Prince Consort was pleased.

The Hon. and Rev. Baptist Noel, in a discourse on this great national bereavement, observed:—"We meet to-day to a certain extent in gloom and sorrow. A prince has been taken from us, who has descended to the grave with a universal title to respect and affection. There are very few princes who have merited so well of their country as he has done. He has promoted whatever was estimable, and whatever was likely to advance the civilisation and comfort of this country, and the way in which he has abstained from those party politics which are so apt to create dissension and rancour among men entitle him to our greatest respect and esteem; and if the family of our beloved Sovereign is more to be respected than any other imperial family, how much of that respect is owing to his wise and prudent counsels? On that point I have one special subject of satisfaction. When I was preaching lately at Ryde I learned, from one or two sources, that the clergyman at whose church the Royal family were in the habit of attending was a singularly pious and truly evangelical christian, and that when he was more than usually plain and impressive in preaching the Gospel, he has been on more than one occasion thanked by the Prince. When we know how apt men of rank and wealth are to contract a positive feverish dislike to the Gospel, and what men in his position sometimes think of religion, it is with still more bitter grief and profound sorrow that we contemplate his departure from among us."

In order further to shew the kind disposition of His Royal Highness, and the preference he gave to works of a religious character, we may be permitted to mention that when, ten years ago, it occurred to the author of the "Boys of the Bible," that he might possibly be permitted to present copies of that work to the Prince of Wales and Prince Alfred, two splendidly bound copies, enclosed in morocco cases, were forwarded to Col. the Hon. Charles Grey, Secretary to His Royal Highness, accompanied by notes, of which the following are copies—

"*Leicester, Dec.* 21, 1852.

SIR,—Permit me to request your kind assistance in presenting the enclosed books to His Royal Highness Prince Albert.

I am, Sir, most respectfully,
Your very obedient servant,
JOSEPH F. WINKS.

TO HIS ROYAL HIGHNESS, ALBERT, PRINCE CONSORT.

MAY IT PLEASE YOUR ROYAL HIGHNESS,—Having written the 'Boys of the Bible' with a view to excite in the minds of the Boys of Britain a greater reverence and love of the Holy Scriptures, I humbly request that your Royal Highness will kindly receive the enclosed copies of that work for the Prince of Wales and Prince Alfred.

Permit me, Illustrious Prince, to subscribe myself, your Royal Highness's
Most dutiful and obedient servant,
JOSEPH FOULKES WINKS.

Leicester, December 21, 1852."

Within three days the author was honoured with the following reply—

"Colonel Grey has received the commands of His Royal Highness Prince Albert to acknowledge the receipt of Mr. Winks's letter with the accompanying copies of his work on the 'Boys of the Bible,' and (though it is contrary to the rule that it has been found necessary to establish of not receiving presents) His Royal Highness will have much pleasure in accepting them, and desires Colonel Grey to convey to Mr. Winks the expression of his best thanks.

Windsor Castle, December 24, 1852."

In the address to the Royal Princes which prefaced the work, the author observed, "The ancestors of the Prince Consort—your Father—have ever been distinguished as the firm friends of the Bible; and the Prince himself has, on various occasions, displayed a discriminating acquaintance with its sacred pages."

More expressive and hopeful are the verses from certain German Chorales sung at the funeral, for

which the departed Prince had expressed a decided preference. We give a few verses.

"I shall not in the grave remain,
Since Thou death's bonds hast sever'd;
By hope with Thee to rise again,
From fear of death deliver'd.
I'll come to Thee, where'er Thou art,
Live with Thee, from Thee never part,
Therefore to die is rapture.

And so to Jesus Christ I'll go,
My longing arms extending;
So fall asleep in slumber deep,
Slumber that knows no ending
'Till Jesus Christ, God's only Son,
Open the gates of bliss—leads on
To heaven, to life eternal.

To Thee, O Lord, I yield my spirit,
Who break'st in love this mortal chain;
My life I but from thee inherit,
And death becomes my chiefest gain;
In Thee I live, in Thee I die,
Content for Thou art ever nigh."

Every condition of life has its disadvantages, royalty not excepted; for it is so surrounded and guarded by conventional customs, that however laudably, and not intrusively, anxious we may be to know whether the dying hours of the Prince were cheered by faith and hope in Christ, we are not allowed to be informed. We may however mention that within a few days of the decease of the Prince, a clergyman informed us, who said he had it from the best sources, that for several days before his death the Prince was in the habit of engaging in solemn prayer with the Queen when none were present but themselves.

But we must close these desultory remarks. Our departed Prince has "gone the way of all the earth," and we must follow him. Peace to his memory! Let us now listen again to the solemn voice which comes to each of us from eternity, sounding down through centuries of generations—"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Spiritual Cabinet.

EARLY CHRISTIANS AND THE NEW TESTAMENT.

Modern objectors to the Books of the New Testament would fain persuade us that the Early Christians were a people of such a character, and so conditioned, as to be ready to believe they knew not what, and knew not why. In blind sincerity they somehow became strong and numerous. Deceived or artful men then brought some intelligence to their side. The darkness of the Middle Age soon came on, to be followed by a reformation necessarily imperfect, thus leaving it to the last hundred years or so to subject the Christian Scriptures to anything like a critical investigation.

But a tissue of misrepresentation more unwarranted or more immoral than this it would be hard to weave together. Its effrontery is of a piece with some of its other qualities. From character, and from circumstances, the christians of the first two centuries were led to extend a guardianship over their scriptures of the most cautious and jealous description. That they should combine to deceive men on such matters was simply impossible. Their whole moral nature was repugnant to any such attempt. The loss of all things, even of life itself, was the not improbable penalty of the profession they had made. To suppose them indifferent to the evidence of the faith which they had embraced in the foresight of such consequences, would be to the last degree absurd. The entire texture of the Scriptures

of the New Testament suggests that nothing was further from the thoughts of the Evangelists and the Apostles than the notion that the people of that age could be brought to receive the Christian doctrine, except on the grounds of evidence adapted to convince thoughtful and well-educated men. The age was not an age of darkness. The intelligence abroad was the ripest and the most diffused the world had ever seen. To be brought into obedience to the Gospel, it must be subdued by intelligence. The manner in which Paul marshals the evidence in support of our Lord's resurrection, is merely a sample of the method in which the Apostles, and all the early preachers of the Gospel, trained their converts into the habit of giving a *reason* for the hope that was in them. Men asserted that they were the followers of cunningly devised fables. It was for christians to demonstrate the falsehood of that assertion. In that age, greatly more than in our own, the christian teacher was a polemic, and christian evidence was always a foremost theme with him. We address men, for the most part, who profess to be believers in the Gospel. Our great work is to vitalize this admitted and common faith. But it was otherwise in the times when the canon of our Scriptures was in process of formation. The preachers of those days had to begin farther back. They had to convince men that christianity itself was not a fiction or a fraud. In place of being less disposed to concern themselves with questions relating to the Divine origin of the Gospel than ourselves, the difference, as the natural effect of circumstances, was quite the other way. The first question put to a man on his avowing himself a christian would be—what reason have you to think this religion true?

How often has it been shown that the christians of the first two centuries looked on the corruption of their Scriptures as a daring impiety. But if this was the light in which they regarded the four Gospels before the close of the second century—and no one can question that fact—it is utterly inconceivable that these documents should have been forged at first, or materially mutilated afterwards. We have sufficient evidence from Papias, that the Gospels by Matthew and Mark were received as we receive them before the close of the first century; and from Justin Martyr, that the four Gospels were so received before the middle of the second century. But let a later date be assumed, let it be only admitted that before the close of the second century those documents had acquired that place among christians, and it will be easy to demonstrate that they must have been genuine and substantially pure. The only rational conception is, that those books were written by the men whose names they bear; that they were received as such from the first, and that they were guarded from mutilation as sacred books ever afterwards. We know enough of what was done by Celsus, and Porphyry, and Julian, to enable us to see that the christian faith in its early history was anything but an unquestioned faith. Every position assumed by it was debated. Every inch of ground gained by it was gained in the face of an antagonism guided by a higher and a more general intelligence than had existed in any preceding age.

Pliny, about the year 100, and Tertullian a century later, both bear testimony to the great number of early christians.

Gibbon, indeed, estimates the christians in the empire, when Constantine declared in their favour, at not more than one in twenty. If we take this very low reckoning, and suppose (which is anything but

probable) that the christians of a century earlier were not more than one in forty, this gives us three millions of christians out of the one hundred and twenty millions subject to Rome. To those three millions the Gospels must have been very precious. How many of these people may be supposed to have had copies of one or more of the Gospels in their possession? The bulk of one, or of the whole, was not great. The cost, too, in an age when the transcription of books was a trade as busily prosecuted as printing is now, was not such as to place such a book beyond the reach of the majority desiring to possess it. Origen says of these writings that they were not rare books, read only by a few studious persons, but were in the most *common use*. Now, if we suppose not more than one man in fifty of the christians existing at the close of the second century to be possessed of copies—and this is extravagantly below what was probable—this gives us sixty thousand copies in the hands of christians at that time.

"If there had been important discrepancies among these sixty thousand copies, no series of events could either have destroyed the evidence of those discrepancies, or could have produced the present agreement among existing copies, derived as they are from those in use at the period in question. The agreement, then, at the end of the second century, among the numerous copies of the respective Gospels, proves that an archetype of each Gospel had been faithfully followed by transcribers. This archetype, as we have seen, there is no ground for imagining to have been any other than the original work of the author of that Gospel. It follows, then, from all that has been said, that, long before the latter part of the second century, our present Gospels were composed by four different authors, whose works obtained general reception among christians as authentic histories and sacred books, and were everywhere spread and handed down, without any essential alteration from transcribers."

What can Niebuhr criticism, talk about myths, and the like, do with such evidence as this? Nothing—nothing to the world's end. So far from being demolished by speculations of that order, it has not been touched by them, and never can be touched by them. It would indeed be a marvellous thing, if a religion founded thus upon documents, appealing thus to intelligence and scholarship in an age the most memorable in history for its intelligence and scholarship; a religion which made its way purely by such means to the camp and the forum, in the Imperial household and to the very throne of the Cæsars; a religion which not only gained that ascendancy, but has perpetuated it through more than a thousand years — marvellous truly would it be if it had been left to this later time to take this whole matter to pieces, to proclaim it a sham, and to show that christendom has been writing itself down an ass through all those long centuries! The vanity which can account the performance of such a work as possible is enormous. It would fill us with amazement, had we not grown so old as to be amazed at nothing in this mad world.

British Quarterly.

Poetry.

THOU ART NEAR, O MY FATHER!

Thou art near, O my Father! on life's troubled sea;
How sweet and sustaining this thought is to me!
As an anchor my sorely-tossed spirit it keeps,
When temptation's wild blast like a hurricane sweeps;
For though perilous oft-times my transit appears,
Thy presence sufficeth to banish my fears;
Not all the rough billows my bark can o'erwhelm,
While Omnipotent wisdom and love guide the helm.

Thou art near, O my Father! The friends that have smiled
On the days that are past, and my sorrows beguiled,
Are now far away from the home which they blessed.
Some the Saviour has called to the mansions of rest;
Some amidst the confusion of life and its cares,
Rarely think of the heart that once echoed to theirs,
And others regard me with glances that chill,
But unchanged and unchanging Thou lovest me still.

Thou art near, O my Father! How clear and how bright
Ought those actions to be which are full in thy sight;
Then help me with childlike affection each day,
To study thy will and thy precepts obey;
O nerve me for conflict with self and with sin,
And teach me the way steady conquests to win:
And when wearied with failure, hope seems to decline,
O point to the crown which through grace shall be mine.

Reviews.

A Handbook of Revealed Theology. By the Rev. John Stock. With Prefatory Notice by the Rev. C. H. Spurgeon. London: Elliot Stock.

The author of this book is an industrious man, working hard in what he seems to regard as his peculiar field of labour—the vindication of Calvinistic theology. Mr. S. tells us that the present work aims "to give a complete system of dogmatic and ecclesiastical theology." These are bold words, but Mr. S. is a bold and fearless man. In his own Preface he wishes his readers to study his pages "in the same spirit of charity and honesty in which they have been written," and adds, "We ask for a candid perusal; for a faithful reception of what we have written that is in accordance with God's will; and for as thorough a rejection of everything that will not bear the test of comparison with the infallible standard." This is all fair and open.

Then we have another brief but characteristic Preface from the pen of Mr. Spurgeon, in "cordial approval" of the work, though he is careful to add, "I do not endorse every sentence in the book."

One excellence in this book we readily notice, and that is, a very copious "Table of Contents." Guided by this table, we turned to two of the chapters, "The Responsibility of Man," and the "Doctrine of Election," on which we were aware our author held some peculiar notions. We expected that we should find him striking right and left at the Arminians, and we were not disappointed. "The Scriptures," Mr. S. says, "always address MAN as a free agent; but such a freedom of *the will* as Arminian divines contend for is an

absurdity." In this summary manner our author, following, alas! in the wake of many other writers of his class, condemns his christian brethren without furnishing from one Arminian writer a single proof of what he affirms. This is *dogmatical* theology with a vengeance! Again we would ask, what is Arminianism, and who are Arminians? We have asked before, but the oracle gave no reply. We presume our General Baptist brethren, and the whole body of Wesleyans in the land. Are these all agreed to hold fast an "absurdity?" Mr. S. is no coward, not he. He dare say anything he believes to be a fact; and as he seems to know so much about these matters, it would be an easy task for him to tell us.

Of Election, Mr. S. says, "This is the Thermopylæ of the Arminian and Calvinistic controversy." We protest against this as mere "*high*-sounding Greek." But further—

"If the Arminian theory be true, apostolic language must be differently rendered, and we ought to say, 'God hath saved us and called us, not according to His purpose and grace, which were freely given to us in Christ before the world began, but according to His foresight of our good works!'

Here again Mr. S. furnishes no proof. It is enough for him to affirm his own dogmatical theology.

We therefore challenge Mr. S. to produce from the writings of evangelical Arminians, whether baptist or pædobaptist, a sufficient vindication of this distorted parody. Our columns are open to him; but we remind him of his own words—"The word of the living Jehovah must never be twisted to reconcile it with any favourite scheme of doctrine." Again—

"The doctrine of election presents no positive obstacle to the salvation of any man. It has to do exclusively with salvation. It has no bearing upon the ruin of the lost, no connection with it whatever. Election is, as we have proved, an act of pure sovereignty, and sovereignty has no place in the infliction of evil, but is exclusively concerned with the communication of good. In the punishment of the wicked equity alone will be displayed. Sovereignty and equity have their distinct spheres; the former is exhibited in the recovery of the saved, and the latter in the ruin of the impenitent and unbelieving."

Of this passage we remark that "Sovereign" and "Sovereignty" are words continually dropping from the lips or pens of preachers and writers of the school of Mr. S. in support of their peculiar views. The use here made of them is unwarrantable, inasmuch as neither of these words are, we believe, and we have consulted Cruden, to be found in Holy Scripture.

We conclude with a few more extracts, leaving our readers to compare the doctrines contained in them with "the infallible standard," and reconcile them with each other if they can.

"Predestination provides for the certain salvation of some, but it creates no impediment to the salvation of any. The lost will be moral suicides; the redeemed will be trophies of the saving power of the Most High."

"The testimony of Jehovah to the person and work of His Son, is given to all who possess the gospel; every man who has that testimony is required to believe it with his whole heart; this claim renders such a belief every man's duty; and all who thus believe shall be saved.

With these important truths the doctrine of election is in perfect agreement. The invitations of the gospel are addressed to all men, and election simply secures the acceptance of these invitations by some. 'God commands all men everywhere to repent.' (Acts xvii. 30.) 'And this is his commandment, that we should believe on the name of His Son, Jesus Christ.' (1 John iii. 23.) He thus addresses the ungodly, 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.' (Isa. lv. 7.)"

"It is evident that the gospel calls upon men sincerely to repent of their sins, and cordially to embrace Christ; and that this is all that it requires as essential to salvation. Now this call may be addressed to the non-elect with as great propriety as to those whom the Father hath chosen; for it is equally the duty of all men to repent of their sins, and to believe cordially whatever God has revealed.

The sovereign purpose of God has determined the number who shall be brought by grace to obey the general outward call; and we do not hesitate to affirm that not one more will receive the glad tidings of mercy with cordiality and faith. But this does not interfere with the freeness of the proclamation, nor with the obligations of men to attend to the voice of God. Sinners, *as such*, are bound to repent of their sins, and to believe with their whole hearts

the testimony which the gospel bears to the Son of God; and these are the only things requisite to salvation."

But what is all this but solemn mockery if the gifts of the Holy Spirit to sinners, indispensable to their salvation, are withheld?

Having thus noticed what we cannot but regard as unfair and objectionable in two of the chapters, we have reason to believe, after referring to several other portions of the work, that Mr. S. has rendered good service to evangelical religion at this juncture, by his fearless vindication of most of the essential doctrines of the Christian Religion.

Correspondence.

THE LATE MR. EDWARD FOSTER, OF HITCHIN.

[Among the "Deaths" in our January number is the name of this aged disciple of the Saviour. We stated then that we had received some valuable information of the deceased and his ancestors from a relative, which we now give.]

To the Editor of the Baptist Reporter.

DEAR SIR,—The late Mr. Edward Foster lived at Cadwell, near Hitchin, Herts., and had followed the occupation of a farmer till within a few years. He was a grandson of John Foster, who was born in the year 1642, so that it is a remarkable fact that the ages of Mr. F. his father and grandfather, spread over two hundred and nineteen years. It is worthy of note that the above named John Foster, with five younger brothers, occupied a farm at Preston, a few miles from Hitchin, a short distance from the Dell in the Wood, mentioned in the life of the immortal BUNYAN, and whither he used to resort at midnight to preach when released from Bedford gaol. It was at their house he made his home, finding it an asylum when he was "hunted as a partridge upon the mountains."

The deceased, Mr. E. Foster, was a man of good endowments, of social disposition, and intensely fond of reading and writing. As a christian he was firm in the faith, as his fathers were; and though not called to bear the heavy fines and persecutions they endured, yet in the providence of God it was his lot to suffer many things, but amidst them all he was enabled, through grace, to say, "not my will, but thine be done." Through a long life he served God in the duties devolving upon him with humility and godly sincerity. Like his father and grandfather he was a member and a deacon of the baptist church assembling at Hitchin for many years, into which he was admitted in the year 1796. He was only confined to his home a few weeks before his death, being able up to that time to walk to chapel on the sabbath, though at a distance of more than two miles. His last days were peaceful and happy. Trusting in Jesus only for salvation, and waiting the Saviour's call, he gently fell asleep, Oct. 23, 1861. "Blessed are the dead that die in the Lord."

The following interesting information respecting the *six* brothers, not *five*, as stated in our last, will be read with pleasure.

"John, Edward, Matthew, Michael, Joseph, and Richard Foster, were brothers living together at Preston. They carried on the business of the farm by uniting their stock together. They were all industrious in their calling, and gave evidence of their being pious, conscientious, godly men. Living in the reigns of those royal rascals, Charles II. and James II., they nobly and cheerfully risked the spoiling of their goods and the loss of their liberty for conscience sake.

Mr. Wilson, the first pastor of the church meeting for worship near Tilehouse Street, Hitchin, (where these six brothers all attended) suffered imprisonment for the sake of a good conscience for seven years in Hertford gaol; and these worthy brothers nourished him there according to their capacity and opportunity. But had not James been obliged to abdicate the throne he had too long disgraced, to all human appearance they would have had nothing left wherewith to

nourish Mr. Wilson or themselves either. They had all been fined twenty pounds a month each for not going to church, till all they had in the world was confiscated. However, their fines had not been exacted when the 'Glorious Revolution' was effected under William III., who gave them, as it were, a receipt in full of all demands, and they never actually lost anything, except a few half-crowns which they used to make a present of to the constable when he came to give the notice of another twenty pounds penalty being incurred.

While these six worthy brothers lived at Preston, their house used to be an asylum for persecuted ministers. There were sometimes several of them together, and they had their appointed times for meeting. Among these was JOHN BUNYAN. It is said that one thousand people have meet in that dell at midnight to hear Mr. Bunyan preach; and as there was danger of being interrupted when he was in the dell by his enemies, there were friends stationed at the sides of the wood to give the preacher and congregation time to separate before their enemies could apprehend them.

The church assembling at Hitchin covenanted together in brother Field's house, in 1681. But many years before that, as far back as 1666, if not before, there was preaching in the wood. The covenant was as follows:—

'We, who through the mercy of God and our Lord Jesus Christ, have obtained grace to give ourselves to the Lord and one to another by the will of God, to have communion with one another as saints in one gospel fellowship:—

Do, before God our Father, and our Lord Jesus Christ, and the holy angels, agree and promise to walk together in this one gospel communion and fellowship as a church of Jesus Christ, in love to the Lord and one to another, and endeavour to yield sincere and hearty obedience to the laws, ordinances, and appointments of our Lord and lawgiver in his church.

And also do agree and promise, the Lord assisting, to follow after things which make for peace, and things wherewith one may edify another, that so living and walking in love and peace, the God of love and peace may be with us. Amen.

To which we add the Amen, and universal consent of all.

Signed by JOHN WILSON, JOHN FOSTER, THOMAS FIELD.'

And by more than thirty other members."

Purwell Mill, Hitchin.

We have also received some further facts respecting this remarkable family, which will be given next month.

Christian Activity.

THE PREACHING WEAVER AND THE PEER.

MANY good people try to excuse themselves from doing anything because they cannot do some great thing. Had they only plenty of money and influence, then you should see what they would do! These brethren forget that their Master is not "a hard man, reaping where he has not sown," but one who only requires service from us according to our ability and opportunity, and for our encouragement has, with wonderful condescension, said that he will, in that day, reward those who have been faithful in doing a "few things" for his name. As for money and influence, why he can dispose the hearts of others to furnish them if he sees them needful. Here is an instance.

"At the period when the Earl of Weymouth, afterwards Marquis of Bath, was one of the British Secretaries of State, there resided on his manor, appertaining to Longleat House, a pious Congregationalist, named Driver, a cloth-weaver, who belonged to a church about four miles from his place of abode. As he and his family in stormy weather were obstructed from

attending the services of the sanctuary, and as Driver possessed both 'gifts and graces' for usefulness, he was disposed to open his own house for meetings for prayer and exhortation. The dwelling, however, belonged to the nobleman, and was occupied by Driver as his tenant. It was 'the Lord's doing!' and the evangelical work prospered until a church was formed, and with the sanction of the earl's bailiff (Davies), and by the aid of neighbouring churches, in which it is believed John Thornton assisted, a house of prayer was erected; and Driver added to the secular occupation of weaving, the spiritual office of preaching the Word. The hand of the Lord was with him. The word of God increased; and a number believed and turned to the Lord.

During this interval, the earl, who was obliged to reside in London on account of his public duties, had either not been made acquainted with Driver's proceedings, or had paid no regard to his course. At length, however, his successful labours became too marked for continued scorn or ridicule. The parish church exhibited such an evident proof of habitual desertion on the part of the people, while the Nonconformist sanctuary was filled with the attentive and devout parishioners, enjoying the 'communion of saints,' that the parson could no longer brook either the indifference with which he was treated, or the respect paid to the preaching weaver. He therefore resolved, if possible, to crush the mechanic who dared, he said, to 'set up a conventicle' in his parish. Some time, however, elapsed before he had the opportunity to commence operations. But when circumstances transpired through which the earl resigned his Secretaryship, the nobleman returned in the summer to occupy his princely mansion at Longleat.

Without delay the rector had an interview with his ecclesiastical patron, the manorial baron. He complained of Driver's fanatical proceedings; denounced the weaver and all his brethren as disturbers of the peace; and reviled Driver himself as 'a pestilent fellow;' adding his request, that as Driver lived in the earl's cottage, and the conventicle, as he entitled the house of prayer, was erected on the earl's domain, that he would summarily eject the ringleader and his whole community. The earl promised to examine into the complaint, and do what was proper.

The bailiff (Davies) was apprized by the earl of the rector's communication, and the necessary inquiries were made respecting the truth of the representation by the rector of the affairs of the parish. Mr. Davies candidly unfolded the entire course which he had sanctioned; testified to the great worth of the humble preacher, and the numerous moral benefits which had resulted from Driver's efforts to evangelize his neighbours; and enumerated several instances in which the ungodly, who had been formerly subjects of the earl's judicial cognizance as a magistrate, had become exemplary persons for all good conduct and religious consistency; and convinced the earl that the best method which he could adopt would be to disregard the rector, and to encourage the sober industrious weaver. Upon which Davies was directed to invite the Nonconformist to dine with the earl. As they were about to begin their meal alone, the earl remarked, 'Driver, I suppose you *say grace* whenever you eat.' 'Yes, my lord,' was the weaver's reply; 'I always desire to acknowledge the Divine goodness.' 'Well, then,' rejoined the earl, 'say grace now.' At which Driver made an appropriate petition for the Lord's blessing, both upon the food and the earl who provided it. After a long conversation, the earl added, at parting: 'Go on, Driver, and do all the good among the people you can.'

The story soon flew around that Driver had dined with the earl of Weymouth, and that the earl was highly delighted with the preaching weaver. This induced the rector a second time to expostulate with the earl, with earnest solicitation that the conventicle might be stopped, and the people be forced to return to the parish church. The earl again engaged to inquire into the matter, and do the best he could to promote the peace and welfare of his dependents. Towards the close of the season, just before his return to London, Davies was ordered again to invite Driver to dinner with the earl at Longleat House. The peer had passed the summer and autumn

exploring his large demesne; and he ascertained that the impure, the intemperate, and the vicious, in many instances, were 'transformed by the renewing of their mind;' that the brawlers and fighters were become prayerful and orderly; and that wherever Driver's influence and principles swayed, all was comfort and decorum; and in the greatest contrast to that portion of the inhabitants who either attended the parish church, or professed to follow the rector. Having dined, the earl summoned Davies, and called for the deed which he had directed the bailiff to prepare. By that instrument the earl transferred the Nonconformist place of worship, grave-yard, and the dwelling which Driver occupied, with the adjoining field, garden, and orchard, to trustees, for the use of an Independent church; to which was appended a sum of money as an annual payment for the benefit of the minister of the church. When he had formally signed the deed, he presented it to Driver, with a donation for himself. As he bade him farewell, he said, 'Now, Driver, you must quit weaving cloth, and do nothing else but *weave sermons!* Go on as you have begun; and nobody shall molest you as long as my name is Weymouth.'

The next day the rector hurried to Longleat House, to remonstrate with the earl upon his '*fanatical doings;*' and was about to open his ecclesiastical artillery, when the earl stopped him, and after communicating the result of his investigations among the rector's parishioners, he drily told him that the only thing he could do to *drive Driver* out of the parish, was to—'PRAY HIM DOWN! PREACH HIM DOWN!' But as these were things the rector did not understand, Driver continued to work in his Master's service, until that 'good and faithful servant' was called to 'rest from his labours' in christian peace."

Revivals and Awakenings.

THE WEEK OF PRAYER, 1862, AND INCIDENTS OF THE LATE REVIVALS.

LAST year, at the suggestion of a few missionaries in a remote part of India, the first "Week of Prayer" for the general pouring forth of the Holy Spirit on all flesh was held, and the results were very encouraging. What may be the results of the "Week of Prayer" held in many places during the past month, no one can yet tell, but the year may declare it.

Were we to judge from the local meetings we enjoyed the opportunity of attending we should indulge much hope. Three noon-day meetings were appointed, but so many attended that five were held. Every evening, the largest Hall in the town was crowded, and on the closing evening two other large rooms were opened, and yet hundreds could not obtain an entrance; and this was on a dark and rainy night.

These meetings were conducted by ministers and friends of various denominations. Certainly not by all the clergymen in the town, nor yet by all the Dissenting ministers—for we have dignified dissenting ministers amongst us as well as dignified clergymen.

From the county many pious clergymen came in. We knew not that there were so many in the villages around us. These especially, heartily joined in the proceedings. Thirty years ago, before church rates were abolished in every parish, we could not have obtained such united meetings for prayer. The other day we received a note from a friend in another county town, who states that they could not hold any such meetings there, because of existing church-rate contests. We mention these facts to shew that the advocates of these objectionable rates are supporting a serious obstacle to the union of the disciples of Christ and the advancement of his kingdom in the hearts of men.

Many earnest prayers were offered for a revival of religion in the locality, and christians were exhorted to put forth their best efforts to bring their neighbours to a knowledge of the truth by all the means within their power, depending entirely on the Divine

blessing. Among others, *religious conversation and correspondence* were mentioned. How these were blessed of God during the late revivals in Ireland is known to many. We give a few instances.

Mr. Denham Smith of Kingstown, Dublin, related this incident at a public meeting:—"He remembered a gentleman in Kingstown who had returned from America, having previously amassed a very large fortune in India, and who began to build a terrace. Although his near neighbour, they were comparative strangers to each other, only saluting one another when passing, and giving the 'word of the morning.' At last he (Mr. S.) thought it was time he should speak to him, and meeting him one day he remarked that his terrace was rising rapidly. 'Yes,' he said, 'no sooner is a house built than it is taken, and I think I will continue it, for it is a profitable speculation.' He (Mr. S.) then said, 'We are friends, are we not? I am sure you will not mind me putting a question to you. Have you ever thought of what the Lord said, 'What shall it profit a man, if he gain the whole world and lose his own soul?'' He (Mr. S.) thought he never could forget the calm, quiet look of that man as he replied, 'Sir, I am thankful to you—it is seldom one is reminded of these things; you mean it for my good, and I thank you.' A week after he (Mr. S.) went to Cheltenham to preach, and on returning, the first thing that met his eye was a hearse, with its nodding plumes, and the mourners; and on enquiry he was surprised to find that it was the gentleman to whom he had been speaking the week before, and who had died very suddenly."

Mr. Sewel of Londonderry mentioned the following pleasing fact:—"B. was a lady highly educated,—a member of a church in town. I received a letter from her one morning, requesting I would call on her. I did so immediately. She met me at the door, showed me up stairs, and when I was seated, she addressed me in some such language as the following:—'Mr. S., I must apologize for asking you to call, as I do not belong to your church; but I am very unhappy. I have always passed for a christian. I thought myself a christian, but I have been deceived. What am I to do?' I replied, 'The blood of Jesus Christ, God's Son, cleanseth us from all sin.' 'I know that,' she replied; 'but I fear Christ has not died for me.' 'Why not for you?' 'Oh,' she replied, as the big tears coursed down her cheeks, 'I have been brought up to believe that Christ died for only a few; and I fear I am not of the number.' It was a critical moment. Having lifted my heart in prayer to God, I took up her own Bible, opened on the fifty-third chapter of Isaiah, and read the sixth verse, slowly, thus (knowing she would soon correct me) —'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of *some of us*.' 'No,' she replied, with a radiant countenance, 'it is—*of us all*.' We knelt to pray; and as we rose, she was enabled to exclaim, 'Behold, God is my salvation! I will trust Him, and not be afraid!'

'C. is an artisan—a young married man, possessed of considerable intelligence and information. It was sabbath evening; the anxious were invited to wait. Among the many who remained, was this young man. I went up to him, and asked, 'Do you wish to speak with me?' 'Yes,' he replied; 'I should like to see you in the vestry.' Having entered the vestry, he said, 'Sir,'—and his frame shook, and his tongue faltered,—'I am anxious to tell you that I am a great sinner. I am a profligate, sir, although I had a pious mother, who is now in heaven; but I fear I shall be lost. I know, if I were to die this moment, I should go to hell. For seven years since I left England (he is an Englishman,) I have not been in a place of worship but three times. Oh, I feel that I am guilty! What am I to do?' I replied, 'The jailer at Philippi, who asked the same question, was directed to 'believe on the Lord Jesus Christ.' 'Yes,' he said, 'I have been trying to believe, but I cannot. Do tell me how I am to believe.' My answer was, 'I cannot tell you how. I might as well begin to describe to you how you are to see. As to the mode of believing, the Scripture says, 'Faith cometh by hearing, and hearing by the Word of God.' Ask 'What am I to believe?' and I can answer you; but I can't tell you how.' Never shall I forget the look of anxiety which he cast at me, as he said, 'Oh, do then tell

me, what am I to believe?' I took his Bible, which he held in his hand, opened on that glorious chapter, the fifty third of Isaiah. I requested him to look on, whilst I read and explained the substitutionary work of Christ, as contained in the fourth, fifth, and sixth verses. With astonishment he read and listened. The words were new to him, though he had, I doubt not, often read them before. We knelt in prayer; and as he rose, hope had taken the place of blank despair. He returned home a new man; has joined the church. His consistent life proves the work to be genuine, and he enjoys the confidence and esteem of all who know him."

Narratives and Anecdotes.

BUDDHISTICAL ATHEISM.

OUR readers will have in recollection the extracts we furnished in our last number at page 22, on "Buddhism," and the references which were made to the labours of Messrs. Allen and Carter, British baptist missionaries, among the Buddhists at Ceylon, at page 25. Since that number appeared, a pamphlet has been placed in our hands by a relative of Mr. Carter, with this title, which will explain its subject and object. "Buddhistical Atheism, and how to meet it. A lecture delivered before the Kandy Young Men's Christian Association, by the Rev. C. Carter, Sep. 13, 1861. Colombo, Printed for the Association, by E. H. Peterson, 11, Chatham Street, Fort."

Mr. C. opens his lecture by quoting some well-known sentences from John Foster on the being of a supreme God, and then proceeds to the discussion of his great theme, in which he shows that he had made himself well acquainted with the arguments of the metaphysical Buddhists, or rather the subterfuges behind which they seek to shelter themselves. From which we gather that our English Atheists are indebted to their brethren in the East for most of the objections they urge against the existence of one Creator and Upholder of all things. It is evident, from the statements of Mr. Carter, that what is called the "Argument of Design, Adaptation, or Suitability," will not suffice to satisfy these subtle reasoners, who will not fail to admit the design, but immediately ask who designed the Designer? Thus they *evade* that argument, and would fain lead you up to think of millions of Designers, until they and you are lost in inextricable confusion! Mr. Carter would adopt the argument of *Dependence* as a more conclusive method. He says:—

"It is often conceded by theologians that we cannot *demonstrate* the existence of God. I confess, that to me this seems an unnecessary concession, and that, unless the term "*Demonstrate*" be restricted to the science of geometry, we *can* demonstrate the existence of God as satisfactorily as any proposition in Euclid. The argument from *dependence* does not adduce moral or probable proof of the existence of God, but PHYSICAL; and draws the only possible conclusion from premises founded upon axioms which can no more be rejected than those of Euclid. Nothing can produce nothing; something *is*, and, therefore, there never was absolute nothingness, or, in other words there must always have been something. That which is, exists either necessarily—i. e. by some inherent power—or by the power of another. The world which is, does not exist by any inherent power, and therefore does exist by the power of another."

Mr. C. proceeds to explain that the argument of adaptation "is not suited to the generality of buddhists. The accumulation of facts which, to make any impression, it requires, and which must be drawn from various parts of nature, is too burdensome for them; and the exquisite skill, power, and adaptation displayed in the examples adduced are not appreciated. That the eye is suitable to the light and light to the eye; the lungs to the atmosphere and the atmosphere to the lungs, are with them matters of course, and so common place that the possibility of such things being different never occurred to them. It is not the fact, that things are suitable to each

other even when pointed out which produces the conviction of a Creator, but the prior fact, that these things are not capable of *self*-existence and in themselves possess none of the skill and power which they display. Take for example the watch. I open it and trace its motion back from the hands as it is communicated to each piece by its predecessor until I come to an elastic spring; and I find that *its* motion arises from its peculiar nature and the position in which it is placed. But though the spring is thus the source of motion, it can give no account of all that flows from it; it does not even understand itself, and once uncoiled is unable to coil itself up again. Were my object to prove the skill and power of the maker, nothing could be more appropriate than to dilate in detail upon the adaptation of the parts of the watch to each other, and the accuracy of the effect of the whole; but it is manifest that this can be of little service in simply proving the *existence* of a maker. In this case I have only to shew that the watch has no power of *self*-existence; that it will gradually wear out or may meet with sudden destruction any moment; and that, so far from being able to make itself or exist by any inherent power, it is continually *dependent* upon external aid to keep it going. From the works of art we turn to the works of nature; and here, in dealing with the buddhist it is desirable to take some very palpable instance of *dependence*. My own opinion is, that we might prove the existence of God from the existence of a grain of sand; but the illustration would not be sufficiently obvious to meet the case of the buddhist.

We take up a grain of sand in the presence of an atheist, and remark that it must have been created by some one. To this it is objected, that it may have existed, for aught we know, from all eternity. We reply, that though, in consequence of our inability to conceive any period at which it was impossible for God to create, we are not able to *deny* that the particle of sand may always have existed, yet, we can still fairly maintain that it is *dependent* upon God for its existence.

But in dealing with the buddhist we must illustrate our argument by something so obvious that we can easily gain and maintain his assent to its *dependence*. We may begin by asserting very briefly the existence of an eternal, omnipresent, omniscient, omnipotent God, who is the Creator and righteous and kind Governor of all, and then proceed to support our statement; or, which is generally better, we may begin without stating our object, and by a number of simple propositions or questions lead him to the acknowledgment of the existence of God. Take the eye, or the possession of sight, as an illustration. We observe to him that we possess sight, but cannot tell *how* we see. We cannot give eyes to the blind. If one eye be destroyed, man can make a glass eye like the other, but can he give sight? No. Can our parents bestow sight upon us? No, they did not know before we were born whether we should have eyes or not. Then it is evident *they* did not make our eyes. Can no man make an eye having the power of vision? No. Why? Because it is too difficult; no man knows *how* to make an eye. Since, then, *man* has not intellect and power enough to give the faculty of vision, it cannot have been given to us *by man* or by any being inferior to man; and eyes do not come by chance, for in that case we should see them anywhere and everywhere. Now, can we give that to another which we do not possess ourselves? No. Sight, then, must have been given by some One who is greater than man, and who both knows what sight is and can himself see.

Again, we are now living, but can we tell how long we shall live? We cannot. Can we live as long as we please? No, when death comes we must go; if men could live as long as they pleased, they would never die. It is manifest then, my friend, that we do not live by our *own* power, and there must, therefore, be some living being by whom we are preserved; and as the same may be said of all creatures in the world, many of whom live thousands of miles apart, and some of whom now live thousands of miles from the place where they lived formerly, it is evident that the God who preserves them must be in all those places.

Again, we can make an image of man or of any part of man, but can we make a *thinking* image? We cannot. True. We are conscious of thought,

but do not understand by what power or how we think. A piece of wood or of clay cannot think, and no man can make it think. There must, therefore, be some living, thinking Being greater than man, who does this which man cannot do, viz., give us the power of thought. Now, if I make an instrument, no matter how complicated and wonderful, do not I, the maker, know every part of it and all that it can and does effect? Of course. Just so, to apply the conclusion we have arrived at to ourselves, the Being who gave us thinking minds knows all our thoughts, and we shall have one day to stand before His judgment seat, and give an account of all our thoughts, words and actions, and of our disposition towards himself. We have sinned grievously against Him, and unless we obtain the pardon of those sins in the way He has appointed we shall be condemned. Now, my friend, do you not often say 'God help me?' Yes, very often. But you do not always say it aloud; sometimes it is only a prayer of your heart; and not only you but thousands of other persons, thousands of miles apart, offer this same prayer, at the same instant of time. The God, therefore, who can answer these prayers must be in every place, and must know the thoughts of every heart, and must know everything else, or perhaps in answering a prayer he would do some injury or injustice; and He must be a just and kind being and have all the world under his control.

I think I have said sufficient to indicate what my own experience has led me to regard as the best method of seeking to communicate and impress upon the heart of the buddhistical atheist, the idea of God, as we obtain it from the christian scriptures.

If, as is often the case, any buddhist acknowledges that the universe must have been made by some one, then we have an advantage and may proceed at once to point out our relationship to that Being and the duties we owe Him. In our efforts to enlighten and save the buddhist, it is absolutely necessary that we should state, and, generally, more or less testify, as a fundamental truth, the existence of a creating, governing God, and the allegiance we owe to Him. Paul's sermon to the heathen Athenians may be taken as an example, and it will often happen, as in his case, that just as we are about to speak of Jesus who rose from the dead, and of the forgiveness and salvation which are to be obtained through Him, that the audience will get offended at some thing or other and mock, or make some excuse for hearing no more just then. But, notwithstanding all, the everlasting Gospel must and will advance until all not only acknowledge but *love* the only living God and His son Jesus Christ. The obstacles still to be overcome are immense; the darkness to be penetrated and dispersed is so thick that it may be felt, but to remove those obstacles and to turn that darkness into light we rely not upon an arm of flesh, nor bring the candle of some man-made scheme, our hope is in the mighty arm of the Lord of Hosts, and in the Sun of righteousness fixed in the firmament of heaven. There is a great work to be done, and who will come up to the help of the Lord against the mighty? Whilst I would discourage any man who had not himself made his peace with God from touching the sacred work, I would urge upon every one who has really obtained pardon and peace through the blood of Christ, the duty of seeking to announce the glad tidings of salvation to the benighted heathen amongst whom we dwell. Many such persons are doubtless able or might become able to tell the people in their own language the unsearchable riches of Christ. If it be the duty of christians in distant lands to send men here to become acquainted with the people and their language, and then preach the Gospel to them, how much more is it the duty of christians living on the spot, and already acquainted with them and their language, to seek their enlightenment and salvation. If shame and the fear of man will rise up against you, then, I say, endure them as afflictions for Christ's sake, and in spite of them communicate the knowledge of salvation, as you have ability and opportunity, to as many of the heathen as you can; not reviling their religion, but in an humble and sympathising spirit pointing out their errors, and affectionately and earnestly seeking to win them over to the truth; looking and praying at the same time for that blessing from God, which alone can make your efforts of any avail."

Baptisms.

FOREIGN.

Poland.—Brother Alf writes from Adamow: "Nov. 9th, we arrived at Wladislaw, a new station, with sixteen members. On the way thither we visited some brethren in a wood, where we rested a little; they were heartily rejoiced at our visit. At W——, the schoolmaster, who had for eight years been a believer, became convinced of the truth of baptism; he is now a zealous opposer of the errors and superstition of the church—has been baptized with his wife, and the little flock has gathered round him, whose numbers seem to be increasing, though many storms have passed over them. We held two meetings, which were attended by numbers from far and near, and baptized five candidates. On the 16th, I continued my course along the Vistula, frequently entering German villages; but on inquiring for converted persons, was always told there were none. As I approached ——I met a messenger from some dear brethren there just starting on foot to Adamow, a distance of sixty-four miles, to request me to come over and baptize them. There was great joy when I returned with him, but also great fear of the enemy, for a great prosecution had already arisen against the awakened here. They endeavoured to bring me in privately, but the enemy became aware of the intention. We resolved to enter at once on the examination of the candidates, and then with nine of whose conversion we were fully satisfied, we proceeded in the dead of the night, a distance of four miles, to the Vistula, where I immersed them into the death of Christ. We then partook of the Lord's Supper at the house of a brother residing here, and at break of day I prepared to depart, for I felt that it would be dangerous to remain longer; but the solicitations of the friends were so urgent that I was over-persuaded to stay a few hours longer. We were quiet till the middle of the day, when suddenly the enemy came in like a hurricane. The brethren told me to hide quickly, and I climbed up into a hayloft, but was discovered there. I and two of the brethren were immediately carried off to ——, the residence of the Lutheran minister, who had instituted the persecution, and there handed over to the magistrate. At —— we were again imprisoned, in the midst of all sorts of bad characters. Whilst these people were scoffing, cursing, and abusing, I took my Testament out of my pocket and began to read, and then we began to sing. They stared at us, and seemed quite astonished, saying, 'Praying and singing are only for a church, not for such a place as this.' When they were all full of astonishment and expectation, I began an address in Polish. Whilst I was speaking, a voice from behind the wall asked my name, and whether I were in the prison? I replied in the affirmative. He said, 'I have brought two bottles of beer for you, and should like to speak to you.' I asked who he was? He said 'I am the town chimney-sweeper in ——, where you were arrested. I have heard a great deal about you, and should like to take the opportunity of seeing you, and doing you a service.' I told him to go to the jailer, who immediately allowed him to come in to us. He gave us some bread and beer, and told me he was a very wicked man a short time ago, but was now 'on the way to conversion.' I asked him what had brought him to this resolution? He told me he had got to hear of us baptists, and some of our writings had fallen into his hands, which had given rise to the change. He would willingly have told me more, but was obliged to leave us. On the 22nd there was a great disturbance in the town, a great fair. We had seven men brought in towards evening for picking pockets, and other offences, all of them very wicked people. The night before we had slept on the ground, but we had not even this indulgence, and we had scarcely anything to eat or drink. On the 23rd many purchased their liberty for money, and it was quite at our option to be free if we had money. We were nearly starved and devoured by vermin, and were compelled to pay the ten roubles, and were at liberty in an hour. Such is the state of things here. Whoever can pay money in Poland is an honest man. The brethren hastened home, and

I followed their example. We were like birds set free. Dear brethren, do not forget to pray for Poland."

Russia.—God has made a way for the promulgation of his truth amongst the Russians by natives of that country, who had been converted whilst at Memel, on the Baltic, and added to the baptist church there. And, as in the days of the early christians, and in all ages since, chains and imprisonment have but fostered the work they were intended to destroy. The letter from Bro. Niemetz, pastor of the church at Memel, shows that twenty-two more of these beloved Russian brethren have braved the dangers of the deep, that they might have the privilege of putting on Christ by baptism in His own appointed way, and uniting themselves with His people in Church fellowship; and, thus strengthened in spirit, have returned to their native land prepared to suffer all things for the Lord who died for them. By later intelligence from the same quarter, we learn that one of the Lettish brethren, after remaining some time at Memel, returned to Courland, and there baptized sixty-seven more converts, who had been awaiting an opportunity of thus following their Lord. Shortly after he baptized ten others, but was then arrested by the civil authorities, and thrown into the Russian town prison, where he still remains incarcerated. We have no doubt that these things all transpire *against the will of the Emperor*, but it is impossible for us to reach his ear. The Lord has, through our feeble instrumentality, awakened in many the inquiry, "What must I do to be saved?" especially amongst the Lettish population of Courland. Just one hundred of them have been baptized this year, making one hundred and thirty in all. These all belong to the lower classes, and live in the simplest manner, but they are happy and joyful in the Lord; the word of God works mightily amongst them, and soon hundreds more will fall down at the feet of Jesus. Thus far the movement has been confined to the north of Russia; we have now the cheering prospect that also in the southern part of the empire the Lord is opening a door for us.

German Baptist Reporter.

[We have just received papers with details of baptisms in Australia and India, which we must now reserve until next month.]

DOMESTIC.

Wendover.—On Tuesday evening, Jan. 14, Mr. Crate, pastor of the General Baptist church, preached an appropriate sermon on the conversion of Saul, after which Mr. Jeffcock, a converted engine-driver, and now an evangelist in the revival cause, gave an address, stating his views on baptism, and giving his reasons for attending to that ordinance. The pastor then led him and his wife, and two other female friends down into the water and baptized them. Mr. J. afterwards addressed the congregation again from Acts xvi. 31—33, in a very interesting discourse. The services were kept up by singing and prayer until a late hour. Mr. J. has been delivering nightly lectures alternately at the Independent and Baptist places of worship to crowded and attentive audiences for about five hours each night. We trust the Lord is working with him. J. D.

Darlington.—Agreeably with your request for reports of baptisms, I herewith give you particulars of some baptisms at this place. On Thursday evening the 21st of November, two female friends were baptized by our minister; and on the following sabbath six young men, in the presence of a large assembly, thus publicly professed their faith in Christ. Again, on Thursday evening, Dec. 26th, six females were baptized. And again, on New Year's day, four more were baptized; and a local preacher amongst the Methodists, on Friday, Jan. 3, making nineteen baptized during two months. I am glad to say that this church, which had for a long time been in a very low state, has, since Mr. Grant came amongst us, been increasing, and we hope will yet increase with all the increase of God. J. W.

Stony Stratford.—Our pastor, Mr. Foster, baptized four candidates on the last sabbath of the past year. One was an old man, who had been addicted to all sorts of worldly pleasure. When he was awakened to a sense of his guilt and danger, he got rid of his fiddle, which had been a great snare to him. He now comes a distance of two miles every Lord's-day to worship with us. Another of the candidates was the wife of one of our deacons. She had for a long time struggled against her convictions. At every baptismal service her conscience reproved her, and made her feel uneasy.

She at length determined to obey her Lord, and she now goes on her way rejoicing. The other candidates were our British school-master and his wife. The father of the former, Mr. Hargreaves, of Sabden, preached a very useful sermon on the occasion to a large and very attentive congregation.

WOLSTON, *near Coventry*.—On the last sabbath in November, our pastor, Mr. Low, baptized five believers; one an old disciple who had been a member amongst the Independents for many years; but seeing baptism a duty, willingly and cheerfully obeyed the divine command, and is now in full fellowship with us. The others were young, and were also received into the church. Again, on the 29th of December, nine others were baptized on a profession of their faith in Christ before a large and attentive audience. They are mostly young married people, and are now all united with us in church fellowship. May they all be found faithful! Surely the Lord has done great things for us, whereof we are glad. To his name be all the glory! We have had large and very interesting prayer meetings every night during the "Week of Prayer," which, we hope, have been made a great blessing to many.

J. M.

COLEFORD.—On the last Lord's-day of 1861, Mr. Best baptized six young friends, who were received into the church the following sabbath. I am happy to say the Lord is giving us his blessing; and we pray it may be poured out yet more abundantly. Our pastor has an inquirers class, which he meets on Monday evenings, numbering from forty to fifty, many of them from the sabbath school, and we hope the Lord is leading them to himself. Our chapel is also well filled on sabbath evenings with an attentive congregation. Mr. B. also baptized six in July, and seven in September, of last year. We hope to have a baptizing again shortly. J. L.

[We are also informed that two of the young candidates who thus put on Christ in December, were grand-children of our venerable and beloved friend, Mr. James Thomas, of Winnal's Hill, who has long "used the office of deacon well." We mention this, for we believe many will hear of it with pleasure, and yet more be encouraged to pray and hope for the salvation of their children and their children's children.]

WOTTON-UNDER-EDGE.—Having noticed your desire to have reports of baptisms with any attending facts, it is with pleasure and thankfulness I now inform you that we had another baptism on the last sabbath morning in December, when our pastor, Mr. Francis, immersed three females, two of whom were members of an Independent church, in the presence of a crowded and attentive audience. An Independent being present to witness the baptism, came forward after the service and offered himself for baptism. After a little conversation, it was agreed to baptize him on the following Tuesday evening, when two other male members of Independent churches were baptized with him. G. T.

PADIHAM, *Lancashire*.—Death has lately been busy in our cottages as well as in the palaces of princes. Three of our friends have lately been removed from us, we trust to the assembly above. But others have been "baptized for the dead." On one of the last sabbaths of the past year four disciples put on Christ by baptism. One was the mother of the master of our British School, and another was his sister. The mother had been a member of the New Connexion of Methodists about forty years. Another was my own dear sister. Mr. Brown preached on the occasion to an attentive audience. A. B. B.

MACCLESFIELD.—On Monday evening, Dec. 30, the ordinance of believer's baptism was administered in the General Baptist chapel, when four believers thus put on Christ. Our pastor delivered a convincing discourse on the subject from the words of the apostle, "Can any one forbid water, &c." The cause here wears a pleasing aspect. The congregation, notwithstanding the depression of trade in the town, steadily increases, and the sabbath school is in a very interesting condition. May the Lord send greater prosperity!

HORNTON.—Mr. W. C. Foote baptized seven believers in the Lord Jesus on the last sabbath of the past year. One was an aged woman; two were husband and wife; two were sisters; and two from the sabbath school. One was the only son of a much-loved deacon of the church long since gone to his rest. The Lord our God is the hearer and answerer of prayer; we *have* proved it, and hope to prove it yet more and more.

T. H. G.

MAINDEE, *Monmouthshire*.—On New Year's eve, after a sermon from our pastor, Mr. T. L. Davies, three females were baptized on a profession of faith in our blessed Redeemer. One of these, advanced in years, had been a member of the Wesleyans; the other two were in the bloom of youth. May God preserve them! These were the first-fruits of our new cause at this place. I may also add that when Mr. D. came here he knew of none who would aid him in his attempt, but we thank God that he put it into his heart. On new year's day a church of sixteen members was formed, with Mr. D. as pastor, Dr. Thomas and Mr. Cousins conducting the services, which were impressive and affecting. T. F.

DONINGTON, *near Louth*.—On the second sabbath in January the divine ordinance of believers baptism was administered at this village after a discourse on the conduct of Naaman the captain of the host of the King of Syria, in despising the waters of Jordan, as some now despise this divine command. T. I. B.

[Our friend has omitted to state if one or more were baptized.]

NEWPORT, *Isle of Wight*.—On the last sabbath-day in December, Mr. Gray baptized five believers in the Lord Jesus. Three of these were from the sabbath school; another gratifying proof that teachers do not labour in vain, or spend their time and strength for naught.

A. H. S.

LEEDS, *Call Lane*.—We have to mourn over our low spiritual state at present, yet we hope to see better days shortly. We commenced the year by baptizing on the first sabbath a recent convert, who desired to begin the year in visible union with God's people.

OAKHAM.—Mr. Jenkinson baptized four disciples of Jesus, all young in years, on the first sabbath of the new year. One was the eldest son of a deacon, and another the son of a widowed member of the church.

LONDON, *Church Street, Blackfriars Road*.—On the last sabbath evening of the past year, Mr. Barker immersed an aged woman, and a youth from the sabbath school. G. S.

OLDEN, *near Rochdale*.—On Lord's-day morning, Dec. 29, our pastor, Mr. Nuttall, baptized seven disciples on a profession of their faith in the great Redeemer. T. B.

WALES.

New Radnor.—The baptist friends at Evenjobb, some twelve months ago, established meetings in a room at New Radnor, there being no baptist cause in the town. During the past year the Lord has been pleased to bless the efforts put forth to the saving of souls. On Lord's-day, Jan. 5, the ordinance of believers' baptism was administered near Radnor, when one disciple of Jesus was immersed after an address by Mr. G. Phillips, of Evenjobb. A large number of spectators assembled on the banks of the little rivulet that winds through the picturesque valley at the foot of the forest, to witness, what was to them, a strange scene. It was thought, as it was the first time that believers' baptism had been observed here, that some disorder would take place. But the administrator—understanding a little of the philosophy of the human mind—lovingly urged the *little* children to remain quiet during the celebration of the solemn service. This gentle hint was taken and acted upon by the children of "a *larger* growth," so that the greatest order and decorum prevailed. The ordinance of the Lord's Supper was administered on the following sabbath evening, when the candidate was received into fellowship, and a little branch formed; there were twelve who partook of the Lord's Supper. Others are inquiring the way to Zion. Let none despise the "day of small things" in New Radnor.

SARN, *Montgomeryshire*.—On the first sabbath of the new year, after a brief discourse on the subject by Mr. T. Rees, of Newtown, seven believers were "buried with Christ in baptism" by our pastor, Mr. E. Owens, before a large congregation, which seemed to be deeply affected. Several of these are in the prime of life. Three are mothers, and we hope that the Lord has planted grace in their hearts that they may bring up their children in the nurture and admonition of the Lord. Two were girls of eleven and thirteen, who, we hope, have turned their eyes from vanity to fix them on their Saviour, who in his word has said, "I love them that love me, and those that seek me early shall find me." More are waiting to follow their Lord in the same way. D. R. O.

Gladestry, Radnorshire.—We had an interesting service on Lord's-day, Dec. 8,

when the ordinance of believers' baptism was administered by Mr. G. Phillips. The candidate was a young man in the prime of life. The congregation seemed much impressed in witnessing the solemn scene. Several others are inquiring the way to Zion.

Calvary, Brynmawr.—I have much pleasure in informing you that our pastor, Mr. Roberts, baptized six believers on Lord's-day, Jan. 12. Two were from the sabbath school. Others are inquiring the way to Zion, especially the young. Sabbath school teachers, be not discouraged. J. J.

Cardiff.—On the evening of the first day of the new year Mr. Bailey baptized two disciples at Hope chapel, who were added to the church.—On the first sabbath in December Mr. Tilly baptized four candidates at Splotland, Salem chapel; one was a Wesleyan, who remains with his former friends.

Baptism Facts and Anecdotes.

Mike Healy, the Irish Bible Reader.—Mike had been a strict Roman Catholic for fifty years. One day he accidentally met with a Bible, and commenced reading it. The more he read, the more he neglected the Romish service. The priest at length heard of it, and visited Mike, and sought to get the Bible from him. Failing in this he began to expostulate with him. He told him he must not read it any more; and reminding him that he had not been to confession for a long time, he told him he must come and confess, for it was his duty. Mike held out the Bible to the priest, and said, "Will your riverence please to show it to me in the Book." Now this is just what we say to all the arguments of pædobaptists. They tell us that all christians should have their infant children sprinkled. We say, "*Will you please to shew it to us in the Book.*" They tell us that sprinkling will do as well as to go "down into the water," and be "buried in baptism," and "come up out of the water." We say, "Will you show it to us in the Book." After some time Mike united with a protestant church; and many put questions to him to hear his answers:—"Must everything in religion be proved by the Bible, Mike?" "Yes: whatever is not so, is only moonshine." Now our pædobaptist friends ask us why we do not sprinkle infants; we reply, "*It is not in the Book.*" They wish to know why we "go down into the water," and immerse those who believe, and "come up out of the water." We reply, with Mike, "Oh! sure, it is all in the Book."

The Hereditary Influences.—A Wesleyan minister, writing from Wicklow, in Ireland, to the *Methodist Recorder*, observes:—"*We* have been wont to depend chiefly on 'revivals' only. We have, therefore, rather repudiated and decried the hereditary influences, and, with them, the simply doctrinal and worshipping means of attaching a people to us. The very children we have baptized, we have not only been obliged by circumstances to lose sight of too often, but we have acted in reference to them, in general practice, as if we were doctrinally *Anti-pædobaptists*." That is, we suppose, they have had to do as the baptists do—teach the children, and pray for them; and what better can they do? No other means are so good; "hereditary influences," such as the writer would fain use, are "not in the Book."

Sabbath Schools and Education.

Glorious Results.—Sabbath school operations in our opinion are intended by Providence to affect the entire world. The truth of christianity, by which the work is to be carried on, is eternal as God, and ever flowing in quiet, but nevertheless elevating power, like the springs of immortality. And that truth embodied in the lives and deeds of the young, one generation after another, will

affect at some future period the whole human family. To nations that are blackened by the burning sun of an Asiatic sky, or frost-bitten by the cold of Polar regions; to isles standing in all their created glory in the bosom of the great Pacific; and to continents on whose structures time has left the withering influence of its touch, and on whose inhabitants vice has left its brand of infamy, shall the sabbath school send forth its redeeming influence, and cease only with the introduction of the new heavens and new earth, and the joyful outburst of acclamation from heaven's responding spirits, "The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth have seen the salvation of our God."

Religious Tracts.

OUR GRANTS OF GOSPEL AND BAPTISM TRACTS.

We wish to inform our readers, especially the ministers or members of small or poor churches who cannot afford to purchase tracts, that we continue to make gratuitous grants of parcels to all who apply in accordance with our regulations, which, for their information, we again repeat. Persons applying must state their case as one coming within our design as stated above—six penny stamps must be sent to pay the *Book Postage* of the parcel—address, the Editor of the *Baptist Reporter*, care of Winks & Son, Leicester. Applicants who do not follow these directions cannot be supplied. We expect all who apply read the *Reporter*.

Intelligence.

BAPTIST.

FOREIGN.

German Mission.—Mr. Oncken says:—"Our friends will rejoice to learn that the annual support of six of the missionaries given up by America has been undertaken as follows:—Two by Mr. Spurgeon's church; one by the church under the pastoral care of my esteemed brother Landels, of the Diorama Chapel, London; one or more by the churches in Suffolk; one by Mr. and Mrs. Rouse, of Chudleigh, Devon, and one by G. S. L.; and from the deacons of Rev. W. Brock's church, Bloomsbury, London, I have received a very cordial letter, assuring me of their deep interest in the mission, and that early this year a collection would be made on its behalf. I would also tender my especial thanks to those churches who have spontaneously invited me to come and receive their contributions, and I hope before I leave this country to be able to comply with these invitations."

Persecution in Mecklenburg Strelitz.—Brother Kemmitz writes from Templin:—"My wife was last week visiting some christian friends at a town, two of whom had just been baptised at Templin. At nine o'clock in the evening, as they were assembled at family worship, the mayor of the place suddenly entered the house, accompanied by his brother, a cavalry officer, and a gendarme. They inquired who belonged to the family, and immediately required my wife and another visitor to accompany them to the police court at Mirow, eight miles distant. Remonstrances were in vain: a vehicle was at once procured; and, in spite of storm, rain, and darkness, they set off; and reached Mirow at one o'clock on the following morning. My wife thought, all the way, of the *Inquisition*, by which people were, without any cause or reason given, dragged in the night from their homes. On arriving, they were given in charge to the gaoler, who put them in a miserable little room, lighted by a tiny window, protected by iron grating and placed near the ceiling. The only article of furniture was a little bedstead, with some straw on it. My wife assured the magistrate on being brought before him, that she was only on a friendly visit, and that the family worship was only that which we constantly practised in our families. The magistrate replied, 'It might be all very well in Prussia; but *in Mecklenburg it could not be allowed!* She was then told that if ever she shewed herself in the

country again, she would be immediately imprisoned. Her Bible, and the hymn and tune books which had been on the table, were taken possession of; and she was then conveyed, in a cart, under escort of a cuirassier, across the borders. And the Grand Duchess of this very country is an English princess—H. R. H. Princess Augusta of Cambridge! Surely, if appealed to through the Committee of the Evangelical Alliance, in England, Her Royal Highness would willingly use all her influence to induce the Grand Duke to introduce to his Government such measures as should give to her adopted people that glorious liberty enjoyed by the poorest in her native land, 'FREEDOM TO WORSHIP GOD.'"

DOMESTIC.

GLASSBURY, *Radnorshire*.—We have just commenced a new baptist cause here. This neighbourhood is very thickly populated, but they know very little of our principles as baptists. Mr. Thomas Nicholls, a faithful brother in the neighbourhood, has rented a large room, and has made it very convenient for preaching. It will contain about three hundred people. Our meetings are very well attended, and, with the Lord's blessing, we are likely to do much good. Those who profess religion in this neighbourhood are very full of prejudice against what they call "baptism by immersion." We must have a few hundred tracts on baptism to enlighten them.

IRELAND, *Ballymena*.—When Lord Teynham visited this town in December, Mr. M'Vicker, the baptist minister of the place, sent a note inviting Dr. Dill, the Presbyterian minister, to hear him. The doctor, in reply, assigned reasons for declining, to which Mr. M'V. replied, and the correspondence was published in the local paper. The reply is lengthy, but spirited and to the point. It will do good; and teach the Presbyterians that their assumptions are simply ridiculous.

HALIFAX, *Trinity Road*.—We have much pleasure in reporting that at a public meeting on Tuesday evening, Jan. 7, John Crossley, Esq., mayor, in the chair, it was stated that after the most strenuous efforts the whole of the debt on the chapel was cleared off, and a balance of £129 left on hand; to which Mr. Frank Crossley, M.P., added £11 towards painting and beautifying the place.

BRAINTREE.—On the evening of new year's day, after a tea meeting, Mr. Mostyn, the pastor, was presented with a handsome tea and breakfast service, in token of esteem for his faithful and successful ministerial services.

PONTYPRIDD, *Glamorganshire*.—The old small chapel being on a hill outside the town, a new one has been erected on a good central site to seat nearly 1000 hearers, with vestries and schools, at a cost of £2,100. The place was opened on Dec. 18. Subscriptions and collections, £350; leaving a debt of £1,750. All are hard at work, but they are crying, "Men of Israel, help!"

DEVONPORT, *Morice Square*.—After a tea meeting in the Mechanics' Hall, Jan. 2, a report was made respecting the chapel and new school-rooms. The cost was nearly £400. About half of this sum was subscribed by the friends, and the rest was obtained by the pastor, Mr. Stock, by letter only, thus saving all expence of travelling.

NEWBURY.—On the eve of the new year a social tea meeting was held, after which the friends of the Rev. S. Drew presented him with a handsome purse of gold, in token of esteem and attachment after seventeen years of peaceful ministerial services.

LOUTH.—A purse, containing twenty guineas, was presented to the Rev. William Orton, pastor of the church in Northgate, on Monday, Dec. 16, by the members of his congregation, "as a token of their warm attachment to his ministry."

THE OLD COLLEGE CHAPEL AT STEPNEY.—The Primitive Methodists of London Third Circuit have purchased the College chapel, Stepney, formerly belonging to the baptist college, which was originally the royal residence of King John.

BIDEFORD.—Before leaving this scene of his former labours for Penzance, the friends of Mr. Wilshere invited him to a tea meeting, after which they presented him with a very handsome timepiece.

DUBLIN, *Abbey Street*.—The friends here are making a vigorous effort to clear off an old debt on the chapel, and raise a fund for painting and repairing their place of worship.

YORK.—We rejoice to hear that a Hall has been engaged in this city for preaching by the baptists, and that the first services were well attended.

LEEDS, *South Parade*.—On the retirement of Mr. Edwards from the pastorate, his friends, after a tea meeting, presented Mr. E. with an elegant timepiece.

PERTH.—Mr. Macdonald, on retiring from the pastorate of the church in South Street, was presented by his friends with a purse of forty sovereigns on Jan. 6.

REMOVALS.—Mr. Rees Griffiths, of Pouthir, near Pontypool, to Bethany, Cardiff.—Mr. J. D. Williams, of Canton, Cardiff, to the Temple, Newport, Monmouthshire.—Mr. S. Packer to Burford, Oxon.—Mr.

J. G. Davies, of Haverfordwest College, to Beulah, Monmouthshire.—Mr. Watson Dyson, of Offord, to Long Sutton.

Recognitions.—Mr. B. E. Thomas, at Horeb, Gelligaer, on Jan. 8 and 9.—Mr. J. W. Lance, at Commercial Street, Newport, Monmouthshire, on Jan. 7.—Mr. J. C. Pike, Secretary of the General Baptist Mission, at Friar Lane, Leicester, Dec. 26. Addresses by Messrs. Mursell, T. Stevenson, McAll, Winks, Pike, junr., E. Stevenson, Underwood, and the pastor. The senior deacon, Mr. Wright, was presented with an easy chair and tea pot, after fifty years' membership.—Mr. W. E. Watkins, of Haverfordwest College, at Conway, Dec. 25.—Mr. James Scott, at Kiess, Caithness, N. B., on Jan. 1.

MISSIONARY.

India.—The administration of Lord Canning, as Governor General, will be remarkable for two great facts—the suppression of the great sepoy mutiny, and the colonial land system. Of the latter we might not have heard but for the former; but whether so or not, the offer of the cheap sale of land to emigrants is one of the greatest boons ever conferred on India, and may lead to inestimable results. Writing from India, "G. P." says—the initials will be recognized:—"But I wish to call attention to the religious bearing of these measures. As in other colonies, so here, with the influx of numbers there will be many godly persons to bless the land. Every one must be convinced that it is utterly impossible for missionary societies, with their present resources, to overtake the spiritual wants of the myriads of this land. Why, after sixty years' labour, we have hardly touched it, scarcely scratched the ground. If our godly countrymen come not to our help, with past experience, our present prospects are far from cheering. Europeans will naturally congregate and form new towns and settlements where their property lies. Here they will erect churches and chapels, establish christian worship, and in due time will materially help forward the great cause, not only by contributions, but in respect to some, by their personal labours among the heathen. This is no baseless vision, no mere chimera. Already we see the thing carried out wherever there is the opportunity. Since the mutiny, care and efforts for our countrymen have greatly increased and multiplied. The Church of England is taking the lead in this matter, and dissenters are following in the same train. The baptists have English congregations in Delhi, Agra, Benares, Monghyr, Serampore, Dacca, Howrah, Cuttack, and Calcutta. At Allahabad, where an immense city has recently sprung up, there is a very large congregation under the care of the Rev. Mr. Williamson, of the Church of Scotland, a most godly and worthy man. Half his people are baptists, and they are exceedingly desirous of having a cause of their own. A chapel might be erected in the midst of a large European population, whose settlement is called Canning Town, at a distance of at least three miles from Mr. Williamson's place, and where, up to the present time, there are no public means of grace. They have money to erect a suitable building, and are waiting and longing for our Society to help them. Were a minister to go out to labour among them, they would guarantee half his salary at first, and there is little doubt if he were an acceptable person that they would entirely support him after the lapse of two or three years. I hope that this remark will meet with a favourable reception by the Committee of the Baptist Mission. Since the mutiny, and the changes which have come over the land in consequence, I have felt deeply that the time is come for our society to modify its action in this country. The mission should henceforth embrace in its sympathies our own countrymen as well as the natives. English congregations will in future come to be the basis of missionary operations in this land. Already, where there are such congregations, your missionary brethren obtain large local support. A meeting has taken place in Calcutta within the past week, which remarkably illustrates and confirms the above observations. It was the first anniversary of the Calcutta Sunday School Union, and the report made known the most interesting fact that there are 1,100 European and East Indian children attending Sunday schools, and that 130 young men and women are devoting their energies to this important work in this city, where formerly such operations were deemed impracticable on account of the adverse climate. It is a most pleasing and encouraging feature that these schools and this society are conducted by private christians only, missionaries and ministers having little to do with these labours of love. Here, then, our members of churches are putting their hands most vigorously to the dissemination of the Gospel. These efforts will, doubtless, increase and spread. Most of these young people, it is presumed, will become permanent residents in the land. They belong generally to a class who have neither the means nor the disposition to leave the country for England, as the wealthier classes are accustomed to do. If God give them hereafter the dispo-

sition to do good among the natives, they have already some knowledge of the vernaculars, and are so far prepared to work in the Lord's vineyard."

Hopeful Signs of Missionary Progress.—The new year dawns full of promise. Never did christianity give signs of greater vitality. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof." In the enumeration of missionary successes there is always, however, a danger of over-estimating their influence; but the instances recorded represent a power in operation, not a work achieved; they indicate a growth often feeble and imperfect, which only long years of painful culture can bring to maturity. The revivals by which the past year has been distinguished, and the remarkable manner in which a highway has been opened for the truth into regions once inaccessible, are proof of the presence of God with His people, both as Life-giver and Guide; while the increased activity of religious thought, and the widening sympathies and the greater prayerfulness of the Churches of Christ, encourage the hope that future labours will be undertaken in a humble, reverent, and energetic spirit, such as becomes men confronting the mightiest and deadliest evils that can oppress humanity.

RELIGIOUS.

Southern Russia.—In Tulcha, a small city near the Black Sea, are a people called Molakans, from their habit of living chiefly on milk. They reject the ritual of the Greek Church, and all pictures in churches; they spiritualise everything concerning religion; they are simple and earnest in their worship, which is always in private houses, and very much secluded, as the government of Russia is hostile to them. The account they give of themselves is, that about ninety years ago two respectable persons, a gentleman and a lady, were attached to the Russian Embassy in London. While residing there they became acquainted with a people who worshipped God in private houses, prayed extemporaneously, sung with great freedom and spirit, and rejected all pomp and ceremony in their service, were of grave and honest deportment, and given to industry, frugality, and benevolence; that their intercourse with these people so impressed them, that when they returned to Russia they spread their own religious views and experience among the people, until now they say more than five millions of people in the South of Russia, and in the adjoining provinces of Turkey, belong to their association.

Nova Scotia.—The Census of our province was taken in the spring of this year. The number of inhabitants is reported to be 330,857, being an increase of about twenty per cent. since 1851. The population is thus divided in a religious point of view:—

Roman Catholics	86,281
Presbyterian Church of the Lower Provinces	69,456
Baptists	62,040
Church of England	47,744
Methodists	34,055
Church of Scotland	19,063
Lutherans	4,382
Congregationalists	2,183
Universalists	846
Christian Disciples, and Reformed Baptists	901
Reformed Presbyterians	286
Quakers	158
Evangelical Union	143
Bible Christians	112
Sandemanians	46
Campbellites	32
Mormons	27
Swedenborgians	13
Deists	3
Other Creeds, not classed	822
No Creed given	2,314

The rate of increase during the last ten years varies considerably. The Baptists have increased forty-six per cent.

A Russian Prelate.—Innocent, Archbishop of Kamschatka, has been described upon the testimony of a Pole, at the Evangelical Alliance, as setting a noble example of missionary activity, incessantly traversing immense distances over land and ice in a reindeer sledge, visiting every quarter of a diocese 7,000 miles in breadth, and preaching to the heathen natives who flock for baptism to the sides of the rivers, as in the early ages of christianity. He has also invented systems of writing for them, and has translated the New Testament into the language of the Aleutian Isles.

The "Allen Gardiner" Missionary Ship.—This vessel has arrived at Bristol, whence she has been absent in the South American seas since 1854. The Rev. G. P. Despard (of the Patagonian mission) and family returned in the *Allen Gardiner*, and landed on the coast of Ireland, where the vessel was detained by easterly winds. Among the present crew is Alfred Cob, the sole survivor of the massacre of the ship's company in Terra del Fuego, in November, 1859.

The Spanish Prisoners.—The Secretary of the Protestant Alliance has received information from Spain that Matamoras and Alhama have been sentenced to seven years at the galleys, and Trigo to four years at the same. There will be an